

[CONFIDENTIAL.]

[No. 5 of 1894.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE

NORTH-WESTERN PROVINCES AND OUDH,

CENTRAL PROVINCES AND RAJPUTANA,

Received up to 31st January 1894.

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LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
URDU.						
<i>Bi-monthly.</i>						
				1894.	1894.	
1	Halat-i-Hind	Allahabad	Babu Khan	15th Jan.	25th Jan.	1,000 copies.
2	Khurshaid i-Nanpara	Nanpara (Bahraich).	Maulvi Yahya Ali	16th "	26th "	"
3	Nazm Akhbār	Lucknow	Dwarka Prasad	20th "	31st "	200 copies.
<i>Tri-monthly.</i>						
4	Akbār-i-Imāmiya	Lucknow	Saiyad Kbid Ali	3rd Jan.	28th Jan.	375 copies.
5	Dabir-i-Hind	Agra	Amín-ul-din	20th "	30th "	45 "
6	Hamid-ul-Akbār	Moradabad	Ilahi Baksh	23rd "	29th "	225 "
7	Mufid-i-Km	Agra	Qadir Ali Khan	20th "	30th "	100 "
<i>Weekly.</i>						
8	Agra Akhbār	Agra	Tajammul-Husain	21st & 28th Jan.	25th & 29th Jan.	250 copies.

No.	Name.	Locality.	Name of publisher.	Date of paper.		Date of receipt.		Circulation.	
Urdu—(continued).				1893-94.		1894.			
Weekly—(continued).									
9	Agra Panch ...	Agra ...	Ahīd-ul-dīn Beg ...	24th	Jan. ...	26th	Jan. ...	185	copies.
10	Akhbār-i-Klām ...	Meerut ...	Muqarrab Husain Khān.	23rd	" ...	"	" ...	65	"
11	Akhbār-i-Islām ...	Agra ...	Abdul Majīd Khān...	30th	" ...	31st	" ...	526	"
12	Alwaqt ...	Gorakhpur ...	Muhammad Sa'id	24th	" ...	27th	" ...	660	"
13	Anis-i-Hind ...	Meerut ...	Kishun Sarup	27th	" ...	28th	" ...	625	"
14	Anjuman-i-Hind ...	Lucknow ...	Bishun Lal	"	" ...	31st	" ...	128	"
15	Asā	Ditto ...	Sajjad Husain	26th	" ...	29th	" ...	200	"
16	Cawnpore Gazette	Cawnpore ...	Harnām Singh	23rd	" ...	27th	" ...	550	"
17	Colonel	Moradabad ...	Banwari Lal	24th	" ...	29th	" ...	400	"
18	Dabdhā-i-Qaisari	Bareilly ...	Thakur Prasad	27th	" ...	"	" ...	250	"
19	Dabdhā-i-Sikandari	Rampur ...	Muhammad Husain,	29th	" ...	31st	" ...	446	"
20	Fitnah	Gorakhpur ...	Nizam Ahmad	24th	" ...	27th	" ...	500	"
21	Hindustānī	Lucknow ...	Gangā Prasad Varmā	"	" ...	26th	" ...	300	"
22	Jām-i-Jamshed	Moradabad ...	Jamshed Ali	31st	" ...	31st	" ...	250	"
23	Kārnāmāh	Lucknow ...	Muhammad Yāqūb...	25th	" ...	29th	" ...	275	"
24	Kāyasth Conference Gazette...	Ditto ...	Dīpnārāyan Varmā...	19th	" ...	30th	" ...	500	"
25	Matla-i-Nūr	Cawnpore ...	Gauri Shankar	27th	" ...	31st	" ...	45	"
26	Mauj-i-Narbada	Hoshangabad ...	Abdul Karim	24th	" ...	29th	" ...	200	"
27	Mehr-i-Nimroos	Bijnor	Karim-ullah	21st	" ...	26th	" ...	435	"
28	Naiyar-i-Azam	Moradabad ...	Amjad Ali	22nd & 29th	" ...	26th & 31st	" ...	300	"
29	Najm-ul-Akhbār	Etāwah	Bāh-ullah Khān	29th	" ...	30th	" ...	223	"
30	Nasim-i-Agra	Agra ...	Jamnā Dās Biswās...	23rd	" ...	26th	" ...	450	"
31	Nizam-ul-Mulk	Moradabad ...	Fahim-ul-din	27th	" ...	29th	" ...	250	"
32	Nūr-ul-Anwār	Cawnpore ...	Abdul Hamid	20th & 27th	" ...	26th & 31st	" ...	163	"
33	Police News	Meerut	Habib Ahmad	24th	" ...	30th	" ...	500	"
34	Raḥ-ul-Akhbār	Benares	Ghulam Husain	29th	" ...	31st	" ...	400	"
35	Rahbar	Moradabad ...	Partap Kishun	24th	" ...	29th	" ...	375	"
36	Riās-ul-Akhbār	Gorakhpur ...	Nizam Ahmad	"	" ...	27th	" ...	350	"
37	Robikhand Panch	Moradabad ...	Jamshed Ali	21st	" ...	31st	" ...	250	"
38	Sitāra-i-Hind	Moradabad ...	Banwari Lal	20th	" ...	25th	" ...	150	"
39	Tohfa-i-Hind	Bijnor	Jairaj Singh	27th	" ...	31st	" ...	410	"
40	Tātī-i-Hind	Meerut	Sajjad Husain	24th	" ...	30th	" ...	570	"
41	Urdu Akhbār	Moradabad ...	Muhammad Abdul Aziz.	22nd	" ...	27th	" ...	125	"
42	Zamānah	Lucknow	Muhammad Safdar Hasan.	29th	" ...	31st	"	
Daily.									
43	Oudh Akhbār	Lucknow	Shiva Prasad	25th to 31st Jan.	" ...	25th to 31st Jan.	" ...	503	copies (including 92 copies taken by Government).
Urdu-English.									
Bi-weekly.									
44	Aligarh Institute Gazette	Aligarh	Mumtāz-ul-din	23rd & 26th Jan.	" ...	25th & 28th Jan.	" ...	441	copies (including 281 copies taken by Government).
HINDI.									
Monthly.									
45	Bhārat Prakāsh	Moradabad	Banwari Lal	For Dec. & Jan.	" ...	30th	Jan.	
Bi-monthly.									
46	Kāyasth Conference Prakāsh,	Lucknow	Dīpnārāyan Varmā...	31st	Dec. ...	30th	Jan.	
Weekly.									
47	Almora Akhbār	Almora	Sadā Nand	22nd	Jan. ...	25th	Jan. ...	104	copies.
48	Bhārat Jīvan	Benares	Rām Krishna Varmā	"	" ...	"	" ...	1,500	"
49	Khichri Samāchār	Mirzapur	Mādhō Prasad	13th	" ...	"	" ...	300	"
50	Prayāg Samāchār	Allahabad	Jagan Nāth	25th	" ...	28th	" ...	500	"
51	Sajjan Kīrti Sudhākar	Udaipur	Kshyāchālāk Dān	22nd	" ...	26th	" ...	65	"
Daily.									
52	Hindustān	Kālānkār (Partāgarh).	Devi Dayāl Shukla...	24th to 30th Jan.	" ...	25th to 31st Jan.	" ...	500	copies.
HINDI-URDU.									
Monthly.									
53	Mashar-ul-Zirāt	Meerut	Muqarrab Husain Khān.	For	Jan. ...	26th	Jan. ...	60	copies.
Weekly.									
54	Kāshī Patrikā	Benares	Lakshmi Shankar Misra, M.A.	26th	Jan. ...	29th	Jan. ...	450	copies (including 343 copies taken by Government).

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
	HINDI-URDU—(continued).			1894.	1894.	
	Bi-weekly.					
55	Jaipur Gazette ... MARATHI. Weekly.	Jaipur ...	Mahavir Prasad ...	10th & 13th Jan. ...	31st Jan. ...	100 copies.
56	Sabodh Sindhu ... MARATHI-ENGLISH. Weekly.	Khandwa ...	Lakshman Anant Prayagi.	24th Jan. ...	27th Jan. ...	350 copies.
57	Nyaya Sudha ... GORKHA. Weekly.	Nagpur ...	Sada Shiva Ram Chandra Patwardhan.	22nd Jan. ...	26th Jan. ...	375 copies.
58	Bharat Jiwan ...	Benares ...	Ram Krishna Varni	26th Jan. ...	28th Jan. ...	500 copies.

I.—GENERAL ADMINISTRATION.

Hindustani.
January 24th, 1894.

Lord Lansdowne's Indian administration.

1. The *Hindustani* (Lucknow), of the 24th January, states that, as it has had frequent occasion to comment on the measures of Lord Lansdowne during his tenure of office, it sees no necessity for publishing a complete review of his administration which has been but a long series of blunders and acts of injustice which even his worst enemies could not anticipate four years ago. Before His Lordship's departure from England to assume charge of the Indian Viceroyalty, Mr. O'Brien declared in a speech delivered in His Lordship's estate in Ireland, that he would pay a visit to India to expose His Lordship's policy. Even Mr. O'Brien might not have foreseen that Lord Lansdowne would entirely lose his reputation in this country and that his administration would be remembered by the Indians for nothing more than his gross blunders. He had no confidence in himself, but was a mere puppet in the hands of Sir Philip Hutchins and other Anglo-Indian officers, and thus his Government, which was so beneficial to the Anglo-Indian community, did nothing for the natives, as might be expected under the circumstances. It is true that he gave effect to the scheme regarding the enlargement of the Legislative Councils, but he carefully framed the rules with a view to preclude men who do not enjoy the good graces of the authorities from the Councils. If the proper sort of men were elected in Bombay and Bengal in spite of his rules, the success was due to the circumstance that sycophancy has almost entirely vanished from those Provinces owing to the spread of education. The Manipur embroglio will always bear testimony to his shortsighted policy. No other Viceroy could be expected to meddle with the currency of the country with such undue haste. Lord Lansdowne raised the value of the rupee by his Currency Act simply in order to benefit the European merchants at the expense of the Indians. The factories at Bombay and other places have suffered heavy losses, and the price of the jewellery in possession of the people has considerably decreased. When the Imperial treasury was threatened with a deficit of two crores of rupees, His Lordship sanctioned what are called the exchange compensation allowances not only to European but also to Eurasian officials who have not, nor did their fathers, ever set foot on English soil. The allowances gave an increase of 18 per cent. to European and Eurasian officers all round in their salaries, throwing an additional burden of one crore on the Indian tax-payer. His Lordship had so great sympathy with his countrymen who receive high salaries, but he never gave a thought to the distress of the low-paid native Government servants and the masses who find it difficult to keep their bodies and souls together owing to their extremely small incomes and the scarcity of grain. The people could not possibly cherish love for such a ruler and express regret at his departure from this country. One of the greatest faults which characterized his administration was that he allowed full freedom to his subordinate officers. A Lieutenant-Governor or a District Magistrate could do what he pleased. No notice was taken by Lord Lansdowne of any popular complaint until an explanation was called for from England. On the retirement of Mr. Mahmud, the Local Government was inclined to appoint a European in his place on the bench of the High Court paying no attention to the protests of the native community, and His Lordship countenanced its proposal. The Secretary of State did justice to natives in the matter when pressure was brought to bear on him by Sir William Wedderburn, and the British Congress Committee. The European officers and merchants who stand under special obligations to His Lordship have good reason to establish a memorial, and the Indian noblemen, who are under the thumb of the authorities and to whom wealth is a curse instead of a blessing, have, *nolens volens*, to contribute to the fund. But the erection of one statue or even of ten statues can be no proof of his popularity. Though the official members of the Calcutta Municipal Corporation, who form a majority, succeeded in voting an address to him, the speeches of the Hon'ble Babu Surendra Nath Banerji, Babu Kali Nath Mittra and Babu Narendra Nath Sen, who opposed the motion, will be written in indelible characters on the pages of the history of Calcutta. Such an address is of no value.

Nyaya Sudha.
January 22nd, 1894.

The same.

2. The *Nyaya Sudha* (Nagpur), of the 22nd January, in commenting upon Lord Lansdowne's administration, observes that during the five years of his rule the country was more improv-

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erished, there was an increase in the public debt and the burdens of the people, and the friendly relations between the two great sections of the community were disturbed. It is difficult to determine His Lordship's exact share of blame in these matters, but he being the head of the Government of India cannot but be held chiefly responsible. At the instance of a small number of Anglicized Indian reformers His Lordship passed the Age of Consent Bill in the face of a powerful opposition offered by all classes of the people, which created widespread dissatisfaction. The massacre of the European officials at Manipur was principally due to their own unwise proceedings; and the name of Lord Lansdowne will not be forgotten for many years on account of the unduly severe punishments inflicted on the Manipuris. He did not check the extravagant expenditure on the frontier defences and railways, and the heavy military charges. The Hindu-Muhammadan riots broke out, in a great measure, through the folly of Government officers, and the retiring Viceroy is to blame for not exercising due supervision over them. He granted compensation allowances to European and Eurasian Government servants, burdening the people with an additional expenditure of one crore of rupees a year, and incurring popular odium. Considering the above measures of his Government and also others, such as his opposition to the Simultaneous Civil Service Examinations and his reform of the Legislative Councils in a half-hearted manner, the readers of the *Nyāya Sudhā* can decide for themselves as to who is to blame for the non-presentation of addresses to him by the Indians on the eve of his retirement from this country. (The *Subodh Sindhu*, Khandwa, of the 24th January, refers to Babu Surendra Nath Banerji's opposition to the presentation of an address by the Calcutta Municipal Corporation to Lord Lansdowne, and considers his administration to have been injurious to this country, drawing attention to nearly the same measures which are condemned by the *Nyāya Sudhā*).

3. The *Bhārat Jīwan* (Benares), of the 22nd January, observes that the famine fund was devoted to the Kabul war by Lord Lytton.

BHĀRAT JĪWAN.
January 22nd, 1894.

Famine fund and financial pressure.

There is reason to fear that the Government of India is again casting a wistful glance at that fund under the present financial pressure. The Government raised the salaries of European officers without consulting its treasury, and now it is ready to absorb the fund, which is intended for the relief of distress among the famine-stricken, to meet the deficit. Surely such a policy is not calculated to raise it in public estimation.

4. The same paper states that Englishmen plume themselves on their superior civilization, and call the Russians a half-civilized people.

BHĀRAT JĪWAN.
January 22nd, 1894.

Condemnation of the excise policy of the Government of India.

But the latter can give the Government of India a lesson in the matter of intoxicating drugs. The Russian Governor of the Trans-Caspian territories has entirely forbidden chandu-smoking and arrested 94 men in Askabad for selling opium. On the other hand, the Indian treasury is filled with the excise revenue derived from liquor, *gānja*, charas, opium, chandu and madak.

5. The *Āzād* (Lucknow), of the 26th January, in commenting upon Sir Charles Crosthwaite's evidence before the Opium Commission,

ĀZĀD.
January 26th, 1894.

Comments on Sir Charles Crosthwaite's evidence before the Opium Commission.

observes that His Honor's residence in this country during the last 36 years could be no conclusive proof of his capacity to form a correct opinion in respect of the opium question. He himself admitted that he had never made any special inquiry into the matter, and it is well known what occasions the European officers have of coming into contact with, and acquiring an intimate knowledge of the habits and customs of, the people. And the opium-eaters have no strong propensity to mix with the authorities. Hence it is no matter for surprise if His Honor thinks that the use of opium leads to no general demoralization nor to other evil results. If the Lieutenant-Governor were questioned as to the grounds on which his opinion is based, he would probably refer to criminal statistics, which are, however, no true index to the social, moral and political condition of the people. As regards his allegation that the prohibition of the use of opium is impracticable, there is no reason why the arrangements which are so successful in the case of poisons should fail, if extended to opium. His Honor thinks that any such measure would

affect the popularity of British rule, but the popularity of British rule is not due to the sale of opium. Supposing, for argument's sake, that some opium-eaters would be displeased, but their dissatisfaction could be no great danger to the State. Moreover, an idea of their feelings may be formed from the circumstance that they are maintaining an entire silence even when the authorities are, by their evidence before the Commission, instigating them to protest against the anti-opium agitation. The suppression would, no doubt, cause pain to those who have long been accustomed to the use of the drug, but the pain could be much alleviated or avoided by due precautions. The convicts in Jails give up the habit by degrees. The cultivation of the poppy was represented by His Honor to be beneficial to agriculturists. But if they were left to their own choice and no inducement offered by the grant of advances, the cultivation of opium would soon be displaced to a large extent by the sugarcane and other more paying crops. If the opium crop really made them independent of the village money-lenders, as stated by Sir Charles Crosthwaite, the public would not have occasion to hear so much of the extortions of money-lenders. Similarly the remaining portion of His Honor's evidence is criticized.

ALMORA AKHBAR.
January 22nd, 1894.

6. The *Almora Akhbár*, of the 22nd January, adverting to the orders of the Government of India to the effect that on the occasion of an outbreak the police should fire with ball and not with blank cartridges on the rioters, disapproves of the orders on the ground that it is unwise to give such power to the local authorities who are generally themselves responsible in a great measure for religious disturbances. During the last year cow-killing was at the bottom of a majority of the riots. If the local officials had not allowed the Musalmans to annoy the Hindus in the matter of cattle sacrifices, no disturbances would have occurred. And the officers in order to exculpate themselves from blame, represented the Gorakshini Sabhas as the root of all the evil. But the charge is without foundation, as the Sabhas only check the sale of kine to butchers and feed them. Nothing could be more unjustifiable than to give any additional power to such prejudiced officials for shedding blood. Again, it is a matter of regret that Government does not rebuke or punish in any other way any officials who are found to ill-treat the people. No officer was censured for his high-handed proceedings in connection with the forcible dispersion of the Hardwár fair.

Firing on the rioters with ball cartridges.

ZAMÁNAH.
January 29th, 1894.

7. A Bareilly correspondent of the *Zamánah* (Cawnpore), of the 29th January, referring to the letter of Hájí Abdur Rashid Khan of Mirzapur (recently published in the *Pioneer*) deprecating the sacrifice of cows by Muhammadans in India, publishes an article which he says his friend, Moulvi Mushtáq Ahmad, Arabic teacher in the Ludhiana School (Panjáb), has written. In this article the writer, quoting certain Arabic passages, endeavours to show that Muhammadans, according to their religion, can sacrifice either a camel, or a cow, or a goat, and that they took to sacrificing cows, when they came to this country, simply because they are so very plentiful here, and not with any object to wound the feelings of the Hindus. The latter too never took objection to cow-sacrifice before; their present interference dating back only from the time of Dayanand Saraswati, when the sect of the *Arya Samajists* rose. The Musalmans ought now to unite and represent to the Government that it ought to prevent Hindus from unjustly interfering with their custom of sacrificing cows that has obtained among them for several hundred years. The Musalmans do not like to urge their claims upon the Government with any undue pressure, but they cannot quietly allow themselves to be repeatedly molested by Hindus, and must do something in *self defence*, and that is the reason why a Muhammadan political association has already been established at Aligarh.

Cow-killing and the Musalmans.

AKHBAR-I-ISLAM.
January 30th, 1894.

8. A correspondent of the *Akhbár-i-Islám* (Agra), of the 30th January, argues that as the word *azha*, in the *Yúm-i-azha* (the sacrifice day), by which name the learned Musalmans usually call the festival in question, includes the sacrifice of all animals, camels, cows, goats, &c, the contention of Hájí Abdur Rashid of Mirzapur that the correct expression for the *sacrifice festival* of Muhammadans in India is *Bakra-Id* (or goat festival), and not

The same.

Baqr-Id (or cow festival) is not valid. The Muhammadan religion, of course, allows its followers to sacrifice *any* animal—camel, cow or goat—they can afford, and no learned Muhammadan may have ever *specialized* the cow for the purpose. But the difficulty is that if the Musalmans in general were to give up sacrificing cows, those of small means would have to cease to perform the sacrifice—a religious duty—altogether (not being able to afford to provide other animals for the purpose), and no fair-minded person, be his religion what it may, much less the just Government, would wish them to do so. The letter of Hájí Abdur Rashid would, therefore, instead of serving any good purpose, simply increase the ill-feeling between the Hindus and the Musalmans, leading the former to think that the latter were not *necessarily* required by their religion to sacrifice cows, but that they insisted on doing so simply to give offence to them.

9. A correspondent writing from Batála to the *Tohfa-i-Hind* (Bijnor), of the 27th January, observes that the prophet Muhammad himself has declared the cow to be the *most*

TOHFA-I-HIND.
January 27th, 1894.

Cow-killing and its alleged evil consequences.

useful of all the animals of the globe. All the physicians, whether European or Asiatic, unanimously admit

that the milk of no other animal is so useful to man as that of the cow. Her dung too makes a most valuable manure for agriculture. It is also used as fuel. She calves every eighteen months; and the cultivation of land in this country entirely depends upon bullocks. In fact the cow continually benefits mankind in one shape or another as long as she lives. To kill such a highly useful animal to supply one day's food (for a few men) is downright folly, and those who destroy such an animal for the purpose of food, justly deserve to be regarded with abhorrence. Besides, cow's flesh is most injurious to health. The writer has got a large number of ancient books on medicine written by Muhammadans in his possession, in which cow's flesh is distinctly condemned as deleterious and productive of leprosy. Her blood too is described as a deadly poison in its effect. Again, in the old books on cookery, of which too the writer possesses a goodly lot, modes of preparing food of the flesh of other animals are given, but nowhere cow's flesh is mentioned. All this clearly shows that cow's flesh cannot be used by man without doing great injury to his body. The histories of the Muhammadan rule in India too clearly show that no cow was allowed to be slaughtered by the Muhammadan rulers. In the time of Aurangzeb, a historian records, when his army, during his Dekkan expedition, reached Golconda, and there was found a great scarcity of meat, his officers asked his permission to kill cows and oxen for the purpose, but he most imperatively forbade them to do so. As regards other emperors their very firmans prohibiting cow-killing are in existence. Hence it is clear that cow-killing *dates from the establishment of the British rule in India*, and its results have been frequent famines, increase of leprosy, &c., &c. Before the English came here, food-grains were sold at six or seven maunds a rupee, though in those days very many large tracts of land lay waste or were covered with jungles, and the area under cultivation was far, far less than it is at present. The most distinct cause of this is the decrease of cattle, on which cultivation entirely depends. And it is clear that if cultivation is not properly carried on, famines must be the consequence.

10. The *Alwaqt* (Gorakhpur), of the 24th January, while approving of the

ALWAQT.
January 24th, 1894.

The recent resolution of the Bengal Government regarding the slaughter of kine and the sale of their flesh.

recent resolution of the Bengal Government regarding the slaughter of kine and the sale of their flesh as highly expedient and likely to prove satisfactory to the Hindus, takes objection to the prohibition of driving cattle, intended for slaughter, along "public bazars and thoroughfares," it being difficult to find a road to which the term "public thoroughfare" might not be applied, if the parties concerned were bent on quarrel on any occasion.

11. The *Hindustani* (Lucknow), of the 24th January, states that among the

HINDUSTANI.
January 24th, 1894.

Anniversary of the Gorakshini Sabha, Nagpur.

cow protection societies the Nagpur Gorakshini Sabha is really the most influential. It will hold its eighth anniversary meeting on the 27th, 28th and 29th January, the representatives of similar associations in the different parts of the country being invited to attend. It has an annual income of Rs. 6,000 and possesses several forests for the grazing

of cattle. The agricultural classes in the Central Provinces have considerably benefited by the operations of the Nagpur Gorakshini Sabha. The representatives of the different Sabhas should revise their rules at the general meeting in a way that there may be no ground for fault being found with them in future. The Sabhas should have no religious character about them, men of all creeds who take an interest in the protection of cattle on economic grounds being freely admitted to them.

HĀLAT-I-HIND.
January 15th, 1894.

12. The *Hālat-i-Hind* (Allahabad), of the 15th January, copies an article from the *Singh Sahāi* newspaper of Amritsar in which the latter argues that Englishmen have no fixed policy and always shape their conduct according to circumstances, and states that Mr. Troward, who, eight or

Sessions Judge of Allahabad condemned as a convicting Judge.

ten months ago, as Divisional and Sessions Judge generally acquitted the accused, frequently interfered with the decisions of the lower Courts and acquired great reputation for justice, has undergone an entire change since his assumption of the office of Sessions Judge of Amritsar, most of the appeals being dismissed by him. The *Hālat-i-Hind* concurs in the opinion of the *Singh Sahāi* as to the versatile character of Englishmen, and observes that there is a Judge in the Allahabad district, who is reported to have won golden opinions as a Joint and District Magistrate in the Western districts, but now few appellants receive justice from him.

HĀLAT-I-HIND.
January 15th, 1894.

13. The same paper referring to the rumour that Magistrates will be elected by popular votes in England, observes that it will be a happy day when such a measure will be introduced into this country. The paid Magistrates apart, Honorary Magistrates are generally private gentlemen who know nothing of the law, or retired officials who are unfit for any kind of hard work. The proceedings of these men are viewed with suspicion and distrust by the people. If Government appointed an officer to make secret inquiries into the conduct of the authorities, the editor would show up those robbers and tyrants who use their official position as a means of committing downright plunder.

Honorary Magistrates.

HĀLAT-I-HIND.
January 15th, 1894.

14. The same paper states that it is believed that the Allahabad Municipal Board will shortly issue some sanitary rules which will split families into small divisions, rendering it impossible for the members of a comparatively large family to live under the same roof. Thus brother will be separated from brother and sons from parents: such a thing did not take place in the time of any former kings. A doctor will examine each house and fix the maximum number of inmates for it, and a tax will be levied at one rupee an inmate per annum. The rules have created great dissatisfaction among the citizens, many of whom have been heard to say that now it is a sin to live under British rule. Such sanitary rules may be quite in accordance with Western ideas, but are not yet suited to this country where the joint-family system has prevailed for thousands of years. Good sanitation is a very good thing, but it is absurd to contend that, if sanitary rules were observed, cholera would never break out. England, France and other European countries are not entirely free from epidemic diseases in spite of the best sanitary arrangements made there. The inhabitants of Allahabad are very thankful to their District Magistrate for his fair assessment of the water-rate, and it may be hoped that he will prevent the introduction of the sanitary rules in question.

Extension of the Lodging-House Act to the Allahabad Municipality.

TŪTI-I-HIND.
January 24th, 1894.

15. The *Tūti-i-Hind* (Meerut), of the 24th January, does not understand why Pandit Krishan Rao, Deputy Collector, Kheri, has been ordered to retire on pension. He is, says the editor, still a young man and strong enough to do as much work as four other Deputy Collectors put together. The Deputy Commissioner is satisfied with him, and he enjoys great popularity with the people. The retirement of such an able and young official would be a loss to the service and involve an unnecessary expenditure to the Treasury.

Retirement of Pandit Krishan Rao, Deputy Collector, Kheri.

16. The *Cawnpore Gazette*, of the 23rd January, complains that the police are greatly oppressing the people at Cawnpore, and that what is worse is that the district authorities are quite indifferent.

Alleged oppression of the people by the police at Cawnpore.

CAWNPORE GAZETTE.
January 23rd, 1894.

17. The *Rahbar* (Moradabad), of the 24th January, referring to the Fulta shooting case in the 24-Purganas, observes that the Joint Magistrate who made an inquiry held that Dr. Pearse fired in self-defence and deposited the case. At the instance of the Lieutenant-Governor of Bengal the case has again been taken up by the District Magistrate, but the public knows very well what the result will be. For God's sake Government ought to prevent natives being shot dead like wild beasts.

Fulta shooting case.

RAHBAR.
January 24th, 1894.

18. The *Prayág Samāchār* (Allahabad), of the 25th January, states that lately copies of an advertisement received from Bombay were circulated by the editor with the *Prayág Samāchār* without examining it. As the advertisement contained some obscene terms, the editor was prosecuted by the District Magistrate under the orders of the Local Government. The editor offered an apology, but the Magistrate did not accept it, and fined him Rs. 200. All editors should be on their guard and should not publish or circulate any notices without carefully examining them.

Prayág Samāchār, Allahabad, fined Rs. 200 for circulating an obscene advertisement.

PRAYÁG SAMĀCHĀR.
January 25th, 1894.

19. The *Mehr-i-Nimroz* (Bijnor), of the 21st January, received on the 26th idem, says that a rumour has reached it to the effect that some interested party has this year caused at his own expense applications to be submitted to the Secretary, Municipal Board, Bijnor, on behalf of 45 persons in ward No. 2 and 23 in ward No. 4 who are men of low profession to enter their names into the list of voters without their knowledge, and calls the attention of the District Magistrate and the Chairman of the Board to the same.

Certain applications submitted to the Bijnor Municipal Board regarding the list of voters.

MEHR-I-NIMROZ.
January 21st, 1894.

II.—LOCAL AND MISCELLANEOUS.

20. The *Prayág Samāchār* (Allahabad), of the 25th January, states that Ala Ram, mendicant, is a native of the Panjáb. He formerly belonged to the Arya Samaj and advocated its cause by delivering lectures. On a misunderstanding arising between him and that Samaj 5 or 6 years ago he joined the Dharm Sabha and began condemning the principles of the Arya Samaj. He is an earnest supporter of the cow-protection movement, and has established Gorakshini Sabhas at many places by his exertions, publishing several pamphlets in favour of the preservation of cattle. He is the founder of the Sabha and the cow shed at Allahabad. The protection of kine, the orthodox Hindu religion and the National Congress are the three causes which he has at heart, and to which his speeches are devoted. He is a very good man and has no love for money or show like other mendicants. The only fault in him is that he makes frequent use of very abusive terms in his speeches. He has lately been preaching in the tent of the Dharm Sabha at the Allahabad Magh Mela.

Ala Ram.

PRAYÁG SAMĀCHĀR.
January 25th, 1894.

21. In another paragraph about Ala Ram, the *Prayág Samāchār* states that in the course of his preaching he abused and assaulted Ishwaranand who filed a complaint against him before the Joint Magistrate in charge of the Magh fair. The accused did not present himself before the Joint Magistrate on the 24th January according to the summons, and appears to have left for Nagpur. A warrant of arrest, subject to his giving security for Rs. 1,000, has therefore been issued against him.

Commission of an assault by Ala Ram on Ishwaranand at the Magh fair, Allahabad.

PRAYÁG SAMĀCHĀR.
January 25th, 1894.

22. The *Ans-i-Hind* (Meerut), of the 27th January, states that, according to the usual custom, the annual exhibition at Meerut should be held during the first week of April this year. But that week will be the last week of the month of Ramzan during which the Musalmans fast and can

Approaching annual exhibition at Meerut.

ANS-I-HIND.
January 27th, 1894.

not be expected to attend the exhibition in consequence. Under these circumstances the exhibition had better commence on the 8th April. Moreover, all the Government offices in the Meerut district should be closed at least for one day during the exhibition week every year. As it is, the Ministerial officials especially those employed in the interior of the district, have no opportunity for paying a visit to the exhibition.

Nasim-i-Agra.
January 23rd, 1894.

Alleged ill-treatment of petty vendors at the Municipal market, and disposal of the bodies of Hindus who die in the Hospital, Jhānsi.

23. The Jhānsi correspondent of the *Nasim-i-Agra*, of the 23rd January, complains that a chaprāsi harasses petty vendors at the Municipal market. The ground rent fixed for such men is one anna a month, which they have to pay by daily instalments of a few shells. But the chaprāsi demands one pice a day from each of them, and even commits frequent assaults on them. Again, the writer complains that the Hindu patients who die in the Hospital, and have no friends, are buried, which is open to objection. They should be burnt like the Hindu convicts who die in prison.

Ridz-ul-Akhbar.
January 24th, 1894.

Opening of the Jubilee Sarai in the Bansi estate by the Commissioner of Gorakhpur.

24. The *Ridz-ul-Akhbar* (Gorakhpur), of the 24th January, in a supplement, gives an account of the opening by the Commissioner of Gorakhpur of the Jubilee Sarai, built by the heir to the Bansi estate, on the night of the 18th idem. There were illuminations and a display of fireworks, and a dinner was given to the Commissioner and other European guests on the occasion.

ALLAHABAD :
The 5th February 1894. }

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